

sAmAnAdhikaraNya in MahAvAkyAs

There are three types of sambandha. sAmAnAdhikaraNya, visheshya-visheshaNa and lakshya-lakshaNa.

सामानाधिकरण्यं च विशेषणविशेष्यता । लक्ष्यलक्षणसंबन्धः पदार्थप्रत्यगात्मनाम् ॥ (Naishkarmya Siddhi 3.3)

SAmAnAdhikaraNya

It is defined as सामानाधिकरण्यं नाम भिन्नप्रवृत्तिनिमित्तानां शब्दानामेकस्मिन्नर्थे वृत्तिः। It is a relationship between *two words*.

When two words have different pravritti-nimitta, i.e. when two words are used due to different reasons and yet they reside in same object i.e. they indicate the same object, then there is sAmAnAdhikaraNya-sambandha between those two words.

Pitcher is a synonym of pot. We can use either of the two words to indicate a pot. So, if someone says - pitcher is pot, then it is NOT an example of sAmAnAdhikaraNya because the causes of using the words pitcher and pot are not different. SAmAnAdhikaraNya applies only when the pravritti-nimitta of two words are different and yet the words reside in the same object.

When we say “सः अयं देवदत्तः”, then two words सः and अयं are used to indicate same object, Devadatta. However, the reasons for using these two words are different. सः is used to denote Devadatta-qualified-with-time-t1-and-space-s1 (तद्देश-तत्काल-विशिष्ट-देवदत्त) whereas अयं is used to denote Devadatta-qualified-with-time-t2-and-space-s2 (एतद्देश-एतत्काल-विशिष्ट-देवदत्त). Thus, it is a situation wherein there is sAmAnAdhikaraNya between the words सः and अयं.

visheshya-visheshaNa-sambandha

This is the relationship *between the objects* denoted by two words which removes their mutual difference. Thus, while sAmAnAdhikaraNya is a relationship between the words सः and अयं, visheshaNa-visheshya-sambandha is a relationship between Devadatta-qualified -with-time-t1-and-space-s1 and Devadatta-qualified-with-time-t2-and-space-s2 i.e. between the objects denoted by the words सः and अयं. Such a relationship removes the notion of their mutual difference.

lakshya-lakshaNa-sambandha

The relationship between words and their intended meaning is lakshya-lakshaNa-sambandha. Here, both सः and अयं indicate Devadatta devoid of

qualifiers. The relationship between सः and Devadatta and relationship between अयं and Devadatta is that of lakshaya-lakshaNa.

LakshaNA is of three types.

JahallakshaNA - When the object denoted by the literal meaning of a word is completely rejected and another object connected therewith is taken, then it is called JahallakshaNA. (शक्य-अर्थ-परित्यागेन तत्सम्बन्धी-अर्थान्तरे वृत्तिः जहल्लक्षणा)

For e.g. His home is on MG Road. Now, a home cannot be on the road. So, by the word “MG Road”, the object road denoted by the literal meaning is completely given up and an object connected therewith, i.e. “beside MG Road” is taken up. (Shakya-artha means vAchyA-artha)

AjahallakshaNA - When the literal meaning of a word is not given up and another meaning connected to the word is taken, then it is called JahallakshaNA. (शक्य-अर्थ-अपरित्यागेन तत्सम्बन्धी-अर्थान्तरे प्रवृत्तिः अजहल्लक्षणा)

For e.g. “the stage is making so much noise”. By this, the object stage is not given up and the children playing on stage are added up.

JahadajahallakshaNA - When the object denoted by the literal meaning of a word is rejected partially and accepted partially, then it is called JahadajallakshaNA. This is the same as bhAga-tyAga-lakshaNA. (शक्य-एक-देश-परित्यागेन एक-देश-वृत्तिः जहदजहल्लक्षणा)

For example, in the sentence “सः अयं देवदत्तः”, the words सः and अयं reside in same Devadatta object by removal of the qualifiers तद्देश-तत्काल and एतद्देश-एतत्काल. They mean the same thing by removal of qualifiers from both words.

Types of sAmAnAdhikaraNya

sAmAnAdhikaraNya is classified in four types namely adhyAsa-sAmAnAdhikaraNya, visheshaNa-visheshya-sAmAnAdhikaraNya, bAdhAyAm-sAmAnAdhikaraNya and aikya/abheda/mukhya-sAmAnAdhikaraNya.

In VedAnta, we are primarily concerned with either mukhya sAmAnAdhikaraNya or bAdhAyAm sAmAnAdhikaraNyam.

Let us take an example - “A is B”. Let us assume that the pravritti-nimitta for both words A and B are different and both the words A and B reside in the same object i.e. both of them indicate the same object. This implies that words A and B have sAmAnAdhikaraNya-sambandha.

A and B are said to be in Mukhya sAmAnAdhikaraNya if the objects denoted by the literal meanings of the words A and B have same ontological status and same swarUpa (समान-सत्ता and समान-स्वरूप). For e.g. take the sentence “pot-AkAshA is mahA-AkAshA”. Here, the objects denoted by literal meanings have the same ontological status and swarUpa. Thus, it is an example of mukhya-sAmAnAdhikaraNya.

A and B are said to be in bAdhAyAm sAmAnAdhikaraNya if the objects denoted by the literal meanings of the words A and B have different ontological status. For e.g. take the statement स्थाणुरयं पुरुषः - This post is a man. Here, a man was taken as a stump. The statement equating post to man does not have mukhya sAmAnAdhikaraNya as the entities denoted by the literal meaning of the word stump and man are different ontologically. Here, it is not a case of lakshaNA. It is a case where the object denoted by the literal meaning of stump is sublated completely and thus the word stump indicates the same entity which is indicated by another word.

Application of sAmAnAdhikaraNya in advaita

In the Shruti “sarvam.....Brahm”, it is clear that there is sAmAnAdhikaraNya. Now, it needs to be understood as to whether it is bAdha or mukhya. There is no debate here. It is bAdhAyAm-sAmAnAdhikaraNya. It is just as “this stump is man”. The entity denoted by the literal meaning of the word “sarvam” is sublated completely and the indicated meaning i.e. Brahman is achieved. BhAshyakAra says - ‘सर्वं ब्रह्म’ इति तु सामानाधिकरण्यं प्रपञ्चप्रविलापनार्थम्.

Now, in the case of MahAvAkya अहं ब्रह्मास्मि, there is clear sAmAnAdhikaraNya between aham and Brahman. The pravritti-nimitta is different and both words reside in the same object namely Brahman.

अहं ब्रह्मास्मि explained as bAdhAyAm-sAmAnAdhikaraNya

Aham stands for reflection of Consciousness in mind. Mind being unreal, the reflection too is unreal. It is sublated completely. Just as an entity denoted by the word stump is sublated completely. Like the image in a mirror is sublated completely if the mirror is sublated and only the bimba remains. By sarvam--Brahma, the mind is sublated. It results

in sublation of aham also which is nothing but reflection is mind. And only Brahman is indicated. This is used by SureshwarAchArya in Naishkarmya Siddhi 2.29.

योऽयं स्थाणुः पुमानेष पुंधिया स्थाणुधीरिव । ब्रह्मास्मीति धियाऽशेषा ह्यहंबुद्धिर्निवर्त्यते ॥

Similar is the approach for other mahAvAkyAs wherein jIva indicated by words such as tvam, aham, AtmA is sublated being a reflected entity. This is in consonance with the method adopted for “sarvam kahlu idam Brahma” and proves advaita.

अहं ब्रह्मास्मि explained as mukhya-sAmAnAdhikaraNya

As we know, mukhya-sAmAnAdhikaraNya is same as bhAga-tyAga-lakshaNA wherein a portion from both the entities denoted by the literal meaning of words in sAmAnAdhikaraNya are rejected to arrive at the intended meaning.

Here, aham is postulated as upahita-jIva which is reflected-consciousness along with substratum kUtastha. It is coupled with the properties belonging to the reflecting medium which is the mind. Thus, aham is limited, aparoksha, alpajna (is not omniscient) etc. Whereas Brahman is the creator. It is coupled with properties of being paroksha (not being directly perceptible), sarvajna (omniscient) etc. Brahman is thus Consciousness coupled with these properties. The vAchaya-artha thus varies for aham and Brahman but the lakshya-artha remains the same Consciousness. The lakshya-artha for aham is kUtastha which is the same as the lakshya-artha of Brahman as kUtastha and nirvishesha Brahman are identical. It is to be noted that the vAchaya-artha of both aham and Brahman contain Consciousness (i.e. kUtastha in case of aham and Chaitanya in case of Brahman which are identical). Since the vAchaya-arthAs contain Consciousness, the lakshya-artha remains after rejecting the imputed attributes.

In mukhya sAmAnAdhikaraNya, we reject the imputed qualities from both aham and Brahman and arrive at the same unitary consciousness.

Similar exercise is done in case of Tat Tvam Asi, Ayam AtmA Brahma etc.

As we can see, there is no real difference between both methodologies. It is only the area of emphasis which is different. In case of bAdhAyAm-sAmAnAdhikaraNya, the emphasis is on sublation of unreal and thereby establishing advaita whereas in case of mukhya-sAmAnAdhikaraNya, the emphasis is on advaita and thereby rejecting unreal.

However, it should be noted that the vAchaya-artha of aham/tvam/AtmA in case of mukhya-sAmAnAdhikaraNya is upahita-chaitanya and contains Chaitanya. Whereas in

case of bAdha-sAmAnAdhikaraNya, the vAchaya-artha of aham/tvam/AtmA is sAbhAsa-antah-karaNa and is devoid of Chaitanya and hence liable for sublation.